

# THE WAR CRY.

AND OFFICIAL GAZETTE OF THE SALVATION ARMY IN CANADA AND NEWFOUNDLAND.

International Headquarters: -  
101 Queen Victoria St., London, E.C.

WILLIAM BOOTH, Founder.  
BRAMWELL BOOTH, General.

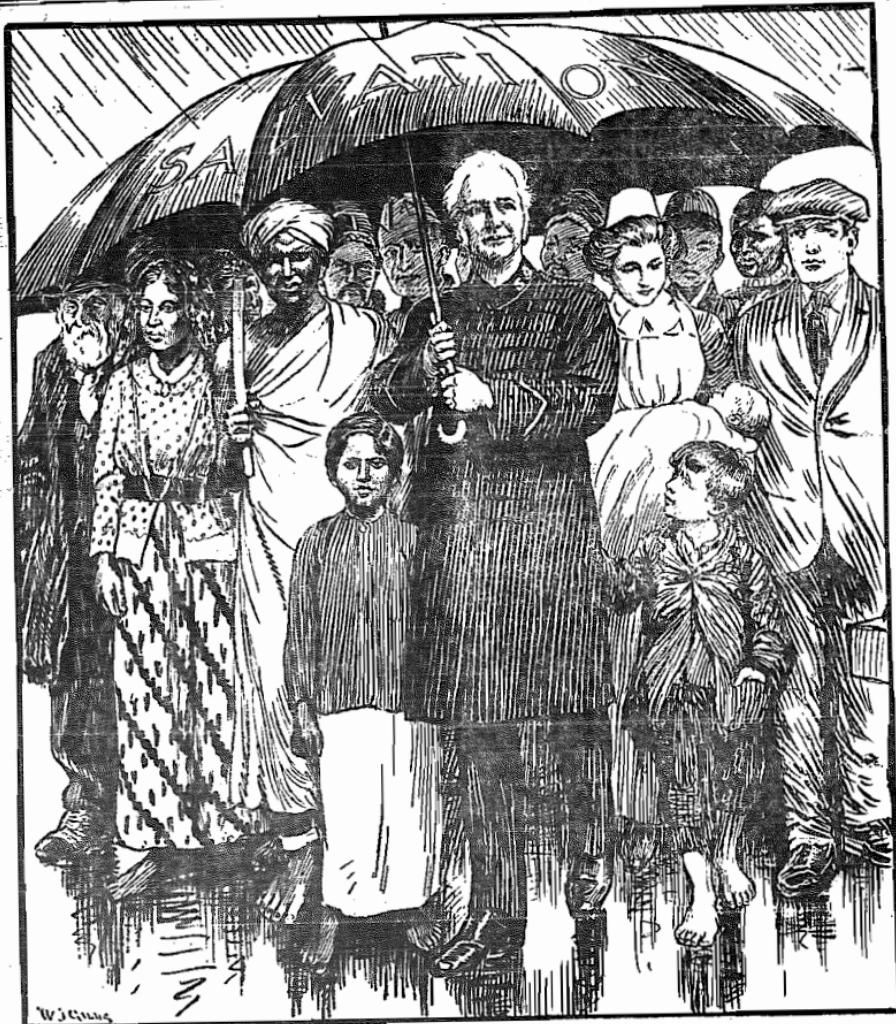
Canada West Headquarters:  
Confederation Life Bldg., Winnipeg

No. 1,554.

Price Five Cents

TORONTO, APRIL 24, 1920

William Eadic, Commissioner



The World-Wide All-Embracing Salvation Army

ALL NATIONS AND ALL CLASSES NOT ONLY FIND SHELTER BENEATH THE WIDESPREAD UMBRELLA OF THE  
SALVATION ARMY, BUT IN THEIR TURN BECOME HELPERS OF "OTHERS"





# SELF-DENIAL IN THE LIFE OF WILLIAM BOOTH\*

A Review of Harold Begbie's New Book from the Standpoint of the Crises Which Switched the Army's Founder on to the Lines of His Destiny

SELF-DENIAL is the native air of the Salvation Army. It was born in and of Self-Denial, and if ever the cause drops or needs a quieting, the atmosphere of Self-Denial is the quieted best restorative.

The "Life of William Booth" by Harold Begbie, which we are this week reviewing with the study of Self-Denial as the touchstone of our examination, is for the greater part a record of self-sacrifice, for though it also provides a great example of the principle which the Saviour declared when He laid it down that "he who loses his life shall find it," and the reward of the losing is seen to a larger extent than is often the case, no one can read these volumes without being impressed with the entire abandonment to the service of God of the man whose story they tell. God, indeed, had all there was of William Booth.

## Total and Mysterious Surrender

In the year 1844 we find, as his biography says:

With no outside human influence of any kind upon his soul, this headstrong and impulsive boy determined to make that total and mysterious surrender of personal liberty which is a condition preceding every real conversion.

"I felt," he says, "as if I was in a place of the life of self-indulgence to which I was yielding myself, a happy conscious sense that I was pleasing God, living right, and spending all my powers to others into such a life."

In other words, William Booth, at the age of fifteen grasped the vital truth that the happiness he much desired would come only with his abandonment of all selfish pursuit of it. Writing in later years of his conversion he said:

"I felt it was better to live right than to live wrong; and to do it for the interests of suffering people around me, people with whom I had been so long familiar, or whose agony seemed to be at its climax about this time, undoubtedly affected me very deeply."

Commenting on this, Mr. Begbie says:

It is quite certain that the germ of humanitarianism was present in his soul from a very early age, and there is definite proof that he was conscious of it at the time of his conversion.

## Notable Instances of Sacrifice

The whole career of William Booth may be said to be one of Self-Denial, but there are also notable instances of specific acts of sacrifice which may be said to be junctions on the way from his conversion in youth to the Generalship of the Salvation Army, the taking of the wrong direction at any one of which would have switched him on to lines running altogether contrary to what he is now so easily to see was God's will for him.

There was, very early in his life, a short love-story, which when he found it was only a case of being taken with a good voice and a pretty face, he firmly resolved to a finish. What thousands of spoilt lives would have saved if all young people would act as sensibly!

The story of William Booth's call to devote himself entirely to the preaching of the Gospel is most interesting and instructive, but in order to be understood and appreciated at its full significance, it must be read at greater length than any extract we can give here. His biographer sums it up as an episode in which "We have a characteristic example of William Booth's honesty and impetuous enthusiasm" and further comments:

## Contrary to His Beliefs

The next outstanding circumstance comes when the way having apparently been opened for his entering the Ministry of a great and influential Church he finds, unexpectedly, when all else, and this, too, seems to have been satisfactory, that to go forward with his plans would mean his professed acceptance of the doctrines of Calvinism, which were contrary to his beliefs. But though, as is disclosed, in some hitherto unpublished reminiscences of Catherine Mumford, the little store of money with which he left business was now exhausted. The last sixteen he had in the world he had given to a poor girl dying of consumption the day before, in expectation of going to the Training College on the following morning. With the full approval of Miss Mumford he withdrew and again faced the world.

Ever and again, as the years pass, does he who was to become the Army's Founder pass through temptation to take the easier path, but as often do we see him, and the devoted woman who became his helper, setting their faces steadfastly towards what they are convinced is right, and going that way, no matter what it may mean of risk and hardship.

## Break With Methodism

There are two more outstanding instances of which, on account of their importance, and their decisive effect upon William Booth's career, we must take special notice. There was first his break with Methodism. For the full story of the stirring incident which closed this chapter and the circumstances leading up to it, we must refer readers to the book. How truly it was an act of sacrifice in the interests of the convictions of his soul may be judged from the final words of his biographer upon the subject:

Rightly or wrongly the officials of the New Connexion rejected the evangelistic ideas of William Booth; he was a man of very few words; they wanted the machine to run smoothly, and every compromise suggested by those who had his vital interests at heart was eventually coloured by this spirit of compromise and respectability. In his letter of resignation William Booth said: "Looking at the past, God is my witness how earnestly and disinterestedly I have endeavoured to serve the Connexion, and knowing that the future will dictate or condone a compromise, I am compelled to write so confidently, and although with a stout heart he had announced to the Conference that he did the work to which he felt God had called him, even when it was 'without a friend and without a family,' it was a black day indeed for him when he found himself actually ejected from his church. After seven years of ordered service, he was penniless; and this he had a wife and children for whose care he and his wife had provided."

## Another "New Departure"

In course of time we see other doors open and once again the Rev. and Mrs. William Booth were making their way; and once again comes "a new departure," this time to carry them once

trew himself into the arms of the future, and trusted blindly to God. Mr. Rabbits made himself responsible for a wage of twenty shillings a week, and so began his life as a "Fool." For a sum of twelve pounds, then the Founder of the Salvation Army disposed of his genius and his enthusiasm, and with no other provision than that for the next three months, and no provision at all for the next period, entered the ministry as a "revivalist preacher."

Incidentally, it was his acceptance of this call that brought William Booth into touch with Catherine Mumford.

for all on to the lines that were indeed their destiny. Mr. Begbie, drawing once more upon records left by Mrs. Booth, inserts this quotation into the most interesting narrative he has pieced together from various sources, some of them quite new in this regard:

"I remember well," Mrs. Booth said, "when the General decided finally to give up the evangelical life and to devote himself to the Salvation of the East Enders. He had come home from the service of the Army, and had been ill for a week. It was between eleven and twelve o'clock, and, having him self into an easy chair, he said to me, 'Mrs. Kate, as I passed by the doors of the flaming gate to-night, I seemed to hear a voice sounding in my ear, "Where can you go and find such health as this?" Where is there so great a need for your labours?" And I said, "I have bought at every cost to stop and preach to these East End multitudes." I remember the emotion produced in my mind. I sat gazing into the fire, and the words seemed to me, "This means another new departure, another start in life."

The question of our support, however, raised a serious difficulty. Hitherto we had been able to meet our expenses by the collections which we made among our more respectable audiences. But it was impossible to suppose that we could do so among the poverty-stricken East Enders. . . . After a momentary pause in thought and prayer, I replied, "Well, if you feel ought to stay, stay. We have trusted the Lord for our support, and we can trust Him again." There was a look of minds, at the time we came to this decision, the remotest idea of the marvellous work which has since sprung into existence."

## Spread: Throughout the World

As for the rest of the story—it is largely that of Self-Denial and its results. The self-sacrifice of William and Catherine Booth and that of the host of helpers God gave them and the spread of the Salvation Army throughout the world.

One more glimpse at the record we must take before closing this review. It is of the circumstances which concern the raising of the Army's Flag in China.

One afternoon, as the old General was nearing his end, he told his son, the Army's present Leader, that there were two matters of much concern upon his mind, to which he desired he would promise to give attention. One was the Homelessness of the World, and the required promise being given in respect to doing something for these.

The son (says Mr. Begbie), then inquired about the other matter referred to, and the General replied, "I have been very sick, very much, during the last few nights about which I greatly regret that the Lord has not permitted me to raise our Flag amongst that wonderful host of people whom you want me to promise that as soon as possible you will get together a party of suitable Officers and unfurl our Flag in that wonderful land."

And, when the desired promise was given, the General stretched out his hand, saying, "You have given me a bargain, is it?" Then give your hand on it. And, clasping hands, father and son prayed together.

## Promise Has Been Kept

That promise, as will be seen on reference to the survey of the Army's Missionary Field which is given on another page, has been kept. The Army of Self-Denial has not only sent emissaries to that great country, but on its soil, and composed of its own people, has already raised, to the glory of God and for the extension of His Kingdom, a band ready to emulate the self-sacrifice which led William Booth to the founding of the Salvation Army and which united he and those who joined with and followed him in the bonds of the sacrifice of self for the Salvation and blessing of "Others"—H. S.

\* "The Life of General William Booth" by Harold Begbie, 250 pages each, illustrated. Published by the Macmillan Co., New York. Also from the Trade Department, Toronto or Winnipeg.

# WHAT PROMINENT PEOPLE SAY

SIR GEORGE FOSTER  
Acting Prime Minister

Having long been in its comforting and inspiring results, I cannot do other than commend it most cordially and wish you God speed for this and succeeding years.

Never has man's humanity shone in greater measure of moral and spiritual help to re-gather its dissipated forces and reconstruct its moral and material defences. It follows that never did the Salvation Army have so wide an opportunity for its unique mission.

May God reward your efforts and crown them with rich results.

HON. W. L. MACKENZIE KING  
Leader of the Opposition in Dominion Parliament

It is always a pleasure to me to have opportunity of commanding the work of the Salvation Army. I have through personal observation seen something of the service the Army is rendering humanity, not only in Canada and the United States, but also in Europe and the Orient. Every extension of its work is in the direction of promotion, in some degree, of light for darkness, of joy for sorrow, of faith for fear, in individual lives and in the lives of communities as well. This is the only sure path to personal happiness and to material and international peace.

The celebration of the Army's Jubilee, by enlarging the sphere of Self-Denial Week, is in accord with the spirit which has promoted and enlarged all its activities, and I join in the hope that the occasion may be worthy alike of past achievement and of future opportunity.

HON. N. W. ROWELL  
President of Privy Council

I need hardly say that I consider the important social work which the Army is carrying on of very great practical benefit, particularly at a time like this, which expresses the Christian spirit of brotherhood, and that spirit was never more needed than to-day.

GENERAL A. W. CURRIE

Inspector-General and Military Counsellor  
Minister of Immigration and Colonization

I can vouch for the value of the work performed by the Salvation Army, which in every way possible ministered to the comfort and well-being of the troops.

Through its agency, rest houses and recreation rooms were established; troop trains were met and provided with food; the sick and wounded, hospitals, convalescent homes and prisoners camps were visited; the missing were traced; letters were written to relatives and friends; graves were identified and kept in order; the services of the Army were rendered to the sick by women members of the Salvation Army. Capable and ready ready to help, they did cheerfully and well whatever came to hand, forming what has been described the link between God and the war zone.

It is evident, however, not so to the work of the Salvation Army, which will continue to have ample scope.

As regards "Self-Denial Week," I feel confident that the slogan which is about to open will succeed; cordially I endorse the movement, and I hope you will include my name in a Territorial Committee.

SIR HENRY DRAYTON, K.C.M.G.,

Colonial Minister of Finance

It is not necessary for me to say which your complete success. The large measure of public confidence which the Army has so always enjoyed, and which has so recently been enhanced on account of its war service, will readily recommend your appeal which the world may make necessary. Considered only from the standpoint of national economic advantage, the many sidelong activities of the Army appeal to me as an investment returning large dividends to Canada.

HONOURABLE E. C. DRURY

Prime Minister of Ontario

I fully recognize the great value to humanity of the work of the Salvation Army during the last fifty years, and I consider it the only possible success to the Jubilee celebration.

HIS MAJESTY THE KING  
Buckingham Palace.

At the recent Jubilee demonstrations in London the King sent the following message to General Booth at the Albert Hall:

On the occasion of the Jubilee of the Salvation Army I heartily congratulate you and

HON. H. C. NIXON  
Provincial Secretary of Ontario

I have no hesitation in placing myself on record as supporting the Army in this movement, and feel confident that the public (apart altogether from denominational connection) will respond heartily and generously to the Army appeal.

As to the particular angle requiring public emphasis, I would like to call your attention to the binding up and healing of the various ravages of this war-torn world caused by the later terrific conflict, to being uniting efforts among the building up and through them ultimately the communities—whose material and spiritual fortunes have been handicapped by the untoward economic conditions following upon the recent world war, and in particular the loss of life in this Army, so far along among the world population, so rich in opportunities, largely of its own making, as to write a record worthy of comparison with what has been accomplished in the past, with later added effort, to the laurels of the crown of spiritual achievement.

HON. NICHOLAS BOWMAN

Minister of Lands, Forest and Mines, Ontario.

The Salvation Army's Jubilee Campaign is one which commands my whole support (to my judgment). The work of the Salvation Army has always appealed to me and has had my deepest sympathy. I thoroughly realize that the practical work being accomplished by the Army is bringing about a great improvement in Social conditions where the same is justly deserved.

HON. JUSTICE W. A. LOGIE

Toronto

It affords me great pleasure in testifying to the work of the Salvation Army, which I had an absolute desire to do. The devotion of the Salvation Army chaplains detailed for work among the troops was an example and an inspiration to all. It was a privilege to associate with them, so whole-hearted a service, and devotion to the spiritual welfare of the service, as the Salvation Army has no warmer friends than the officers and men of the C.E.F.

HON. JUSTICE RIDDELL

He that giveth to the most Jealous to the Lord—the security is absolutely safe and there is no one so desirous as not to be able to make an investment.

SIR EDMUND OSLER

President Canadian Bank of Commerce

I have had some opportunity of knowing the excellent work which the Army does in many countries of the world, by the Salvation Army, work which I believe could not have been accomplished by any other existing organization.

SIR EDMUND OSLER

Toronto

I have the deepest admiration for the Salvation Army and for the work they have done, and are doing. No one who has seen the unselfish work of the Army and the good they are doing to those in greatest need could do other than try and help the work forward to the utmost.

SIR ROBERT FALCONER

President Toronto University

The recent Forward Movement of the Protestant Churches has been such a success that a similar effort on behalf of the Salvation Army should bring in good results. In this, as in the other great religious organizations, we must work together to keep pure the life of this growing Dominion. I have always sympathized with the work of the Salvation Army and wish you continued and increasing prosperity.

D. H. HANNA

President Canadian National Railways

I have always been deeply in sympathy with the good work carried on by your organization, and, needless to say, it will give me a great deal of pleasure to act as a member of a Territorial Committee of Patronage.



Sir George Foster



Sir W. L. Mackenzie King





# STORYETTES OF SALVATIONISTS' SELF-DENIAL

## How Those Who Have Little Have Managed to Help Much

### REAL SELF-DEAL

**HER DEAREST TREASURE**  
No money to give, no husband, no children, and very few friends. What could widow Brown do for Self-Denial?

At night by her little stove she remembered her husband, who had been upstairs. Why could she not take him up-stairs? Why could she not give to Self-Denial?

One by one the babies were dragged out until the widow had given all. In Heaven and on that same bed the most precious gift of all—her treasures. Could she let it go? Yes it must.

Now it is when the Corps officers returned to the home that the officers found a parcel awaiting them. Underneath a baby's ribbon sash having attached to it a note which read:

"When my heart and flesh fail the Lord is my portion forever." It was Widow Brown's best.

### LIVES PLAINLY

I think Self-Denial Week one of the happiest in my experience (writes a comrade). For my part I like to feel



Good Brown Bread and Water for Dinner

I am acting self-denial myself, therefore I live on the plainest fare and give my full week's money to the Fund.

**GOT 'THE LORD'S MONEY'**  
For many years Mrs. Jackson had regularly given to the Fund, who had dined dimes and quarters, a little box which stood in a prominent little box on the shelf. The money it contained was set apart for the Lord. She was God-honored, for it resulted in a change of environment for the girl, and later, the Salvation of her family—W.A.F.

### ONE DAY'S WAGES

I first took part in Self-Denial eighteen years ago (says an Australian comrade). I gave up my one day's wages to other people to help unite practicality itself.

I always took to my wife of a place which I thought would be safe. In earnest—namely that we Self-Denial Week.

As I am a coal miner, my wages were the first Self-Denial Week's wages that we had.

Since then we have regularly given one day's wages whatever it might be.

### POOR CHILD'S SACRIFICE

A poor child, with girl, with ragged hair, bare shoulders, and rags reaching to her waist, was the first to call on Mr. and Mrs. Sunshine.

Her pallid, pinched face at once arrested the Officer's attention. When the Prayer Meeting opened with the singing of "Just as I am," the child was silent.

What portion of your income do you give to the Lord's cause? Will you double your Self-Denial gift this year?

### COMFORTED SORROWING

At the conclusion of the Meeting the Officer, placing his hands on the child's shoulders, asked, "Do you Jesus?"

"Yes, Captain," she replied.

"Then give my heart to Jesus just Sunday night. I have been so happy ever since," she said.

She had moved the Officer, who turned away to his office. But, pulling his sleeve, she went out and said, "Captain!" Then fumbling in her coat she took out four pennies saying, "I have brought four pennies, it is all I have in the world; it is all I have in the world."

At the conclusion of the Meeting the Officer, placing his hands on the child's shoulders, asked, "Do you Jesus?"

"Yes, Captain," she replied.

"Then give my heart to Jesus just Sunday night. I have been so happy ever since," she said.

She had moved the Officer, who turned away to his office. But, pulling his sleeve, she went out and said, "Captain!" Then fumbling in her coat she took out four pennies saying, "I have brought four pennies, it is all I have in the world; it is all I have in the world."

### PAID DOUBLE

Some years ago my husband died, leaving us six little children, whose clothes were supported by dress-making. As may be imagined, he had a hard struggle to make both ends meet. I have always admired my S.D. target.

For five years I have devoted all my time to the Fund, and God has wonderfully blessed me. One woman asked me to come to her home, and I had prayed she said, "I want you to give some money to the Fund, but I don't want you to know it."

The Army she said must double the amount.

At one house an old lady, over 80

years old, obtained her living by washing clothes, and living on a meagre twenty cents a day.

She went to a drawer and brought out me, said: "That's the last you'll get. There are so many worse off than me, she would say, through her tears.

### FACTORY HAND'S SACRIFICE

• A poor woman felt that she ought to give \$5 to the Self-Denial Fund. Her husband, however, enough to give that and more, did not give any money, and at first she could think of nothing she could earn. It was then she thought of the \$5.

That night she dreamt about fabric—she was to sell it. In the morning she thought it out, and decided she was to sell it. She only had a cloth-bag available, so she went to the store and bought a bag from a friendly saleswoman and started to sell. She was weary of miles of tramping to and fro, but she did not mind it at all, and she had earned \$5.

Walking up to the Officer, the sergeant said, "I'm sorry, miss, here's your donation." He handed her five dollars.

### HOW SHE DID IT

A poor woman felt that she ought to give \$5 to the Self-Denial Fund. Her husband, however, enough to give that and more, did not give any money, and at first she could think of nothing she could earn. It was then she thought of the \$5.

That night she dreamt about fabric—she was to sell it. In the morning she thought it out, and decided she was to sell it. She only had a cloth-bag available, so she went to the store and bought a bag from a friendly saleswoman and started to sell. She was weary of miles of tramping to and fro, but she did not mind it at all, and she had earned \$5.

Walking up to the Officer, the sergeant said, "I'm sorry, miss, here's your donation." He handed her five dollars.

### A CONTRACT IN GIVING

Whilst collecting for Self-Denial two years ago I called on a widow lady, who had recently lost a son in the war, (written by a widow). I assured her of our sympathy and asked if I might pray with her. As we rose from our knees, I gripped her hand, and, with tears, I handed me a donation of \$3. On going into the room I found the head in conversation with an old woman.

The latter, on hearing my appeal, said: "I've been just talking about the Army, and the excellent work they're doing in France. I'm going to give, and you must also." Drawing me into his pocket he handed me my placing one cent on my book—and no more!

### POINTED QUESTIONS

"Are you rendering to God a service acceptable to Him? Have you plucked out and cast away all that offends against the law of purity, and truth and love? Do you deny your own selfish nature?"

## THE WAR CRY

April 24, 1920

### BLIND WOMAN'S OFFERING

• "Today I went to my blind woman and told her Officer, 'I have a blind woman who is offering for the Self-Denial Target.' I was talking to her and said, 'Have you started collecting for Self-Denial yet?'"

"Then the poor soul said, 'I will start to collect for the Self-Denial Target, but you shall have them to start your Self-Denial Target, I will not give my money to the Self-Denial Target, but don't you know about it?'"

"I told her, 'I will collect or do anything to help you to reach the Target. Any way you will for your Target?'"

"I told her, 'I will not give my money to the Self-Denial Target. We take the following extract:

"Being a Sect I felt that I could perhaps do more for the Fund if I could go to the blind woman and say, 'I have a blind woman, but you shall have them to start your Self-Denial Target, I will not give my money to the Self-Denial Target, but don't you know about it?'"

"I told her, 'I will collect or do anything to help you to reach the Target. Any way you will for your Target?'"

"I told her, 'I will not give my money to the Self-Denial Target. We take the following extract:

"Being a Sect I felt that I could perhaps do more for the Fund if I could go to the blind woman and say, 'I have a blind woman, but you shall have them to start your Self-Denial Target, I will not give my money to the Self-Denial Target, but don't you know about it?'"

"I told her, 'I will collect or do anything to help you to reach the Target. Any way you will for your Target?'"

"I told her, 'I will not give my money to the Self-Denial Target. We take the following extract:

"Being a Sect I felt that I could perhaps do more for the Fund if I could go to the blind woman and say, 'I have a blind woman, but you shall have them to start your Self-Denial Target, I will not give my money to the Self-Denial Target, but don't you know about it?'"

"I told her, 'I will collect or do anything to help you to reach the Target. Any way you will for your Target?'"

"I told her, 'I will not give my money to the Self-Denial Target. We take the following extract:

"Being a Sect I felt that I could perhaps do more for the Fund if I could go to the blind woman and say, 'I have a blind woman, but you shall have them to start your Self-Denial Target, I will not give my money to the Self-Denial Target, but don't you know about it?'"

"I told her, 'I will collect or do anything to help you to reach the Target. Any way you will for your Target?'"

"I told her, 'I will not give my money to the Self-Denial Target. We take the following extract:

"Being a Sect I felt that I could perhaps do more for the Fund if I could go to the blind woman and say, 'I have a blind woman, but you shall have them to start your Self-Denial Target, I will not give my money to the Self-Denial Target, but don't you know about it?'"

"I told her, 'I will collect or do anything to help you to reach the Target. Any way you will for your Target?'"

"I told her, 'I will not give my money to the Self-Denial Target. We take the following extract:

"Being a Sect I felt that I could perhaps do more for the Fund if I could go to the blind woman and say, 'I have a blind woman, but you shall have them to start your Self-Denial Target, I will not give my money to the Self-Denial Target, but don't you know about it?'"

"I told her, 'I will collect or do anything to help you to reach the Target. Any way you will for your Target?'"

"I told her, 'I will not give my money to the Self-Denial Target. We take the following extract:

"Being a Sect I felt that I could perhaps do more for the Fund if I could go to the blind woman and say, 'I have a blind woman, but you shall have them to start your Self-Denial Target, I will not give my money to the Self-Denial Target, but don't you know about it?'"

"I told her, 'I will collect or do anything to help you to reach the Target. Any way you will for your Target?'"

"I told her, 'I will not give my money to the Self-Denial Target. We take the following extract:

"Being a Sect I felt that I could perhaps do more for the Fund if I could go to the blind woman and say, 'I have a blind woman, but you shall have them to start your Self-Denial Target, I will not give my money to the Self-Denial Target, but don't you know about it?'"

"I told her, 'I will collect or do anything to help you to reach the Target. Any way you will for your Target?'"

"I told her, 'I will not give my money to the Self-Denial Target. We take the following extract:

"Being a Sect I felt that I could perhaps do more for the Fund if I could go to the blind woman and say, 'I have a blind woman, but you shall have them to start your Self-Denial Target, I will not give my money to the Self-Denial Target, but don't you know about it?'"

"I told her, 'I will collect or do anything to help you to reach the Target. Any way you will for your Target?'"

"I told her, 'I will not give my money to the Self-Denial Target. We take the following extract:

"Being a Sect I felt that I could perhaps do more for the Fund if I could go to the blind woman and say, 'I have a blind woman, but you shall have them to start your Self-Denial Target, I will not give my money to the Self-Denial Target, but don't you know about it?'"

"I told her, 'I will collect or do anything to help you to reach the Target. Any way you will for your Target?'"

"I told her, 'I will not give my money to the Self-Denial Target. We take the following extract:

"Being a Sect I felt that I could perhaps do more for the Fund if I could go to the blind woman and say, 'I have a blind woman, but you shall have them to start your Self-Denial Target, I will not give my money to the Self-Denial Target, but don't you know about it?'"

"I told her, 'I will collect or do anything to help you to reach the Target. Any way you will for your Target?'"

"I told her, 'I will not give my money to the Self-Denial Target. We take the following extract:

"Being a Sect I felt that I could perhaps do more for the Fund if I could go to the blind woman and say, 'I have a blind woman, but you shall have them to start your Self-Denial Target, I will not give my money to the Self-Denial Target, but don't you know about it?'"

"I told her, 'I will collect or do anything to help you to reach the Target. Any way you will for your Target?'"

"I told her, 'I will not give my money to the Self-Denial Target. We take the following extract:

"Being a Sect I felt that I could perhaps do more for the Fund if I could go to the blind woman and say, 'I have a blind woman, but you shall have them to start your Self-Denial Target, I will not give my money to the Self-Denial Target, but don't you know about it?'"

"I told her, 'I will collect or do anything to help you to reach the Target. Any way you will for your Target?'"

"I told her, 'I will not give my money to the Self-Denial Target. We take the following extract:

"Being a Sect I felt that I could perhaps do more for the Fund if I could go to the blind woman and say, 'I have a blind woman, but you shall have them to start your Self-Denial Target, I will not give my money to the Self-Denial Target, but don't you know about it?'"

"I told her, 'I will collect or do anything to help you to reach the Target. Any way you will for your Target?'"

"I told her, 'I will not give my money to the Self-Denial Target. We take the following extract:

"Being a Sect I felt that I could perhaps do more for the Fund if I could go to the blind woman and say, 'I have a blind woman, but you shall have them to start your Self-Denial Target, I will not give my money to the Self-Denial Target, but don't you know about it?'"

"I told her, 'I will collect or do anything to help you to reach the Target. Any way you will for your Target?'"

"I told her, 'I will not give my money to the Self-Denial Target. We take the following extract:

"Being a Sect I felt that I could perhaps do more for the Fund if I could go to the blind woman and say, 'I have a blind woman, but you shall have them to start your Self-Denial Target, I will not give my money to the Self-Denial Target, but don't you know about it?'"

"I told her, 'I will collect or do anything to help you to reach the Target. Any way you will for your Target?'"

"I told her, 'I will not give my money to the Self-Denial Target. We take the following extract:

"Being a Sect I felt that I could perhaps do more for the Fund if I could go to the blind woman and say, 'I have a blind woman, but you shall have them to start your Self-Denial Target, I will not give my money to the Self-Denial Target, but don't you know about it?'"

"I told her, 'I will collect or do anything to help you to reach the Target. Any way you will for your Target?'"

"I told her, 'I will not give my money to the Self-Denial Target. We take the following extract:

"Being a Sect I felt that I could perhaps do more for the Fund if I could go to the blind woman and say, 'I have a blind woman, but you shall have them to start your Self-Denial Target, I will not give my money to the Self-Denial Target, but don't you know about it?'"

"I told her, 'I will collect or do anything to help you to reach the Target. Any way you will for your Target?'"

"I told her, 'I will not give my money to the Self-Denial Target. We take the following extract:

"Being a Sect I felt that I could perhaps do more for the Fund if I could go to the blind woman and say, 'I have a blind woman, but you shall have them to start your Self-Denial Target, I will not give my money to the Self-Denial Target, but don't you know about it?'"

"I told her, 'I will collect or do anything to help you to reach the Target. Any way you will for your Target?'"

"I told her, 'I will not give my money to the Self-Denial Target. We take the following extract:

"Being a Sect I felt that I could perhaps do more for the Fund if I could go to the blind woman and say, 'I have a blind woman, but you shall have them to start your Self-Denial Target, I will not give my money to the Self-Denial Target, but don't you know about it?'"

"I told her, 'I will collect or do anything to help you to reach the Target. Any way you will for your Target?'"

"I told her, 'I will not give my money to the Self-Denial Target. We take the following extract:

"Being a Sect I felt that I could perhaps do more for the Fund if I could go to the blind woman and say, 'I have a blind woman, but you shall have them to start your Self-Denial Target, I will not give my money to the Self-Denial Target, but don't you know about it?'"

"I told her, 'I will collect or do anything to help you to reach the Target. Any way you will for your Target?'"

"I told her, 'I will not give my money to the Self-Denial Target. We take the following extract:

"Being a Sect I felt that I could perhaps do more for the Fund if I could go to the blind woman and say, 'I have a blind woman, but you shall have them to start your Self-Denial Target, I will not give my money to the Self-Denial Target, but don't you know about it?'"

"I told her, 'I will collect or do anything to help you to reach the Target. Any way you will for your Target?'"

"I told her, 'I will not give my money to the Self-Denial Target. We take the following extract:

"Being a Sect I felt that I could perhaps do more for the Fund if I could go to the blind woman and say, 'I have a blind woman, but you shall have them to start your Self-Denial Target, I will not give my money to the Self-Denial Target, but don't you know about it?'"

"I told her, 'I will collect or do anything to help you to reach the Target. Any way you will for your Target?'"

"I told her, 'I will not give my money to the Self-Denial Target. We take the following extract:

"Being a Sect I felt that I could perhaps do more for the Fund if I could go to the blind woman and say, 'I have a blind woman, but you shall have them to start your Self-Denial Target, I will not give my money to the Self-Denial Target, but don't you know about it?'"

"I told her, 'I will collect or do anything to help you to reach the Target. Any way you will for your Target?'"

"I told her, 'I will not give my money to the Self-Denial Target. We take the following extract:

"Being a Sect I felt that I could perhaps do more for the Fund if I could go to the blind woman and say, 'I have a blind woman, but you shall have them to start your Self-Denial Target, I will not give my money to the Self-Denial Target, but don't you know about it?'"

"I told her, 'I will collect or do anything to help you to reach the Target. Any way you will for your Target?'"

"I told her, 'I will not give my money to the Self-Denial Target. We take the following extract:

"Being a Sect I felt that I could perhaps do more for the Fund if I could go to the blind woman and say, 'I have a blind woman, but you shall have them to start your Self-Denial Target, I will not give my money to the Self-Denial Target, but don't you know about it?'"

"I told her, 'I will collect or do anything to help you to reach the Target. Any way you will for your Target?'"

"I told her, 'I will not give my money to the Self-Denial Target. We take the following extract:

"Being a Sect I felt that I could perhaps do more for the Fund if I could go to the blind woman and say, 'I have a blind woman, but you shall have them to start your Self-Denial Target, I will not give my money to the Self-Denial Target, but don't you know about it?'"

"I told her, 'I will collect or do anything to help you to reach the Target. Any way you will for your Target?'"

"I told her, 'I will not give my money to the Self-Denial Target. We take the following extract:

"Being a Sect I felt that I could perhaps do more for the Fund if I could go to the blind woman and say, 'I have a blind woman, but you shall have them to start your Self-Denial Target, I will not give my money to the Self-Denial Target, but don't you know about it?'"

"I told her, 'I will collect or do anything to help you to reach the Target. Any way you will for your Target?'"

"I told her, 'I will not give my money to the Self-Denial Target. We take the following extract:

"Being a Sect I felt that I could perhaps do more for the Fund if I could go to the blind woman and say, 'I have a blind woman, but you shall have them to start your Self-Denial Target, I will not give my money to the Self-Denial Target, but don't you know about it?'"

"I told her, 'I will collect or do anything to help you to reach the Target. Any way you will for your Target?'"

"I told her, 'I will not give my money to the Self-Denial Target. We take the following extract:

"Being a Sect I felt that I could perhaps do more for the Fund if I could go to the blind woman and say, 'I have a blind woman, but you shall have them to start your Self-Denial Target, I will not give my money to the Self-Denial Target, but don't you know about it?'"

"I told her, 'I will collect or do anything to help you to reach the Target. Any way you will for your Target?'"

"I told her, 'I will not give my money to the Self-Denial Target. We take the following extract:

"Being a Sect I felt that I could perhaps do more for the Fund if I could go to the blind woman and say, 'I have a blind woman, but you shall have them to start your Self-Denial Target, I will not give my money to the Self-Denial Target, but don't you know about it?'"

"I told her, 'I will collect or do anything to help you to reach the Target. Any way you will for your Target?'"

"I told her, 'I will not give my money to the Self-Denial Target. We take the following extract:

"Being a Sect I felt that I could perhaps do more for the Fund if I could go to the blind woman and say, 'I have a blind woman, but you shall have them to start your Self-Denial Target, I will not give my money to the Self-Denial Target, but don't you know about it?'"

"I told her, 'I will collect or do anything to help you to reach the Target. Any way you will for your Target?'"

"I told her, 'I will not give my money to the Self-Denial Target. We take the following extract:

"Being a Sect I felt that I could perhaps do more for the Fund if I could go to the blind woman and say, 'I have a blind woman, but you shall have them to start your Self-Denial Target, I will not give my money to the Self-Denial Target, but don't you know about it?'"

"I told her, 'I will collect or do anything to help you to reach the Target. Any way you will for your Target?'"

"I told her, 'I will not give my money to the Self-Denial Target. We take the following extract:

"Being a Sect I felt that I could perhaps do more for the Fund if I could go to the blind woman and say, 'I have a blind woman, but you shall have them to start your Self-Denial Target, I will not give my money to the Self-Denial Target, but don't you know about it?'"

"I told her, 'I will collect or do anything to help you to reach the Target. Any way you will for your Target?'"

"I told her, 'I will not give my money to the Self-Denial Target. We take the following extract:

"Being a Sect I felt that I could perhaps do more for the Fund if I could go to the blind woman and say, 'I have a blind woman, but you shall have them to start your Self-Denial Target, I will not give my money to the Self-Denial Target, but don't you know about it?'"

"I told her, 'I will collect or do anything to help you to reach the Target. Any way you will for your Target?'"

"I told her, 'I will not give my money to the Self-Denial Target. We take the following extract:

"Being a Sect I felt that I could perhaps do more for the Fund if I could go to the blind woman and say, 'I have a blind woman, but you shall have them to start your Self-Denial Target, I will not give my money to the Self-Denial Target, but don't you know about it?'"

"I told her, 'I will collect or do anything to help you to reach the Target. Any way you will for your Target?'"

"I told her, 'I will not give my money to the Self-Denial Target. We take the following extract:

"Being a Sect I felt that I could perhaps do more for the Fund if I could go to the blind woman and say, 'I have a blind woman, but you shall have them to start your Self-Denial Target, I will not give my money to the Self-Denial Target, but don't you know about it?'"

"I told her, 'I will collect or do anything to help you to reach the Target. Any way you will for your Target?'"

"I told her, 'I will not give my money to the Self-Denial Target. We take the following extract:

"Being a Sect I felt that I could perhaps do more for the Fund if I could go to the blind woman and say, 'I have a blind woman, but you shall have them to start your Self-Denial Target,

BEGINNING WORK ON A  
MISSIONARY FIELD

(Continued from Page 19)  
Still they did not feel that they were in the right place yet and they went on reconnoitring expeditions to such places as Sapeoran, in the district of Ledo, which appeared to native Christians who lived there and had no one to look after them spiritually invited them to come and live there, so also did the European authorites. They complied with this request.

For five shillings a month they rented a house from the Kanooites, Meru, Senton, a lively and amusing character, who had a small oil lamp filled lamp a grasshopper to the algae-algae (grass) roof to stop the leakages which occurred every now and again, and who slept at night on the front verandah "for their safety."

## Build a House

In course of time the pioneers built a native house on brick pillars with an slanting roof, on the mud and dirt, from Poerworejo to Wonosobo. On the 10th of July their removal to this building they were roused from their sleep by the sound of a tong-tong (fire-alarm) and found their friend's dwelling in a blaze. At last at their end, their former host stood or jumped round the burning house which was only due to the presence of mind of Pioneer Officers who appeared on the scene with the trunks (one of each) which they had left behind them could be brought into safety.

At Senton the Pioneer Officers daily worked hard to complete a Dutch-Javanese dictionary by deciphering the words from a Javanese-Dutch dictionary printed in Javanese characters, and bringing them over into English characters.

In the evening they visited the native Christians, had Bible readings and prayer meetings with them.

These served as models, for

it helped them to learn the language and it blessed their own souls together with those of the natives.

When the first reinforcements arrived from Europe, including the Duke and his pictures, and an Officer who had previously served in British India, they were met at Semarang by the pioneers. Cremnensius, due to their holding a few meetings, the Duke became a military man, and in time a number of these military men got converted.

Other Europeans also confessed conversion and this, together with the first meetings of preaching for Christ the Eurasian Chinese, Javanese and other Orientals of this city forced upon the Officers the necessity of opening a regular Corps at Semarang. This was at last accomplished and though the Corps again and again had to be moved from one place to another, it proved a great blessing to many a soul.

Praching in the Market

Meetings for the Europeans in the Central Prayer Hall were held at this time, and a beginning was made with open-air work and market preaching. These latter the local authorities prohibited and threatened punishment for non-compliance. If they continued "Seing" however, that the laws of the Dutch East Indies did not forbid these meetings, it was decided not to allow the meetings of the foreign officers who did not happen to like the Salvation Army, to hinder the work, so they went on with the meetings.

In the marvellous developments of the last few years, a place our Pioneer in the Dutch Indies has seen the promise of their Lord fulfilled unto them. The persecutions has been added the hundred-fold of blessings.

## 'Angel Adjutant' Called Home

## IMPRESSIVE SERVICE AT THE CLAPTON CONGRESS HALL

## TRIBUTE BY MR HAROLD BEGBIE

Announced in our last issue, Staff-Captain, Kate Lee, the "Angel Adjutant" in Mr. Harold Begbie's widely read book "Broken Earth," has crossed the River Jordan. The funeral service was conducted at the Clapton Congress Hall by Commissioner Whitmore who spoke with deep feeling. "Wherever Salvation Army is, whether it is in the hills or in the plains, or in the hovels of the poor, or into the homes of the rich and well placed. She has one message, one God, and His love in humanity with a love unsullied." Colonel Pig-

ion, allowed the biographer of William Booth to write freely what he believed to be the truth, and the whole truth, of the great Founder of the Salvation Army. There in the hovels of the poor, in the very habit of his daily life, stands William Booth, revivalist, social reformer, colonizer, organizer, husband, father, and man.

## A Radiant Spirit

"And now there ascends into the life of God one of the most radiant spirits that ever blessed the darkest places where earth with a light truly from Heaven, and with a love unsullied." Colonel Pig-



Funeral of the "Angel Adjutant"

The Procession leaving the Clapton Congress Hall for Abney Park

and Commandant Lucy Lee also spoke.

The march to Abney Park Cemetery was a sombering in its significance than any interment; greater in the character of the procession who swept along with the procession or stood reverently on the pavements as it passed by, than in magnitude.

On arrival at the Cemetery Gates the coffin, proudly mantled by the Army Flag and surrounded by the grave on the shoulders of the converts, among the number "Joe, the Criminal," of "Broken Earthware" fame.

## A Mystical Significance

The following tribute to the "Angel Adjutant" is from the pen of Mr. Harold Begbie. He says:

"There was something in the death of Kate Lee at this moment which had a mystical significance. The world has just received "The life of William Booth" as a saint, a hero, a man, and a great saint; this turbulent and tremendous force, this iron will, this furious power, this unresting energy, he must have been able to say, made the most beautiful and noblest thing that can exist in human life, the spirit that loves the worst, that despairs with joy into the pit of hell, that despairs that has shone in the shades of the sunless earth, and wholly content to be unknown and unheard of, that can save the worst and transfigure the most hideous, and make them utterly unsightly to the world."

"I was far away in the dales of Yorkshire when I heard of Kate Lee's death. My first feeling was one of gladness, for I loved to know of him. His son, Bramwell, a courage which is part of his rela-

April 24, 1920

Then I fell into a fit of sorrow, had I not made this mistake of William Booth more real in the biography? Is there anything at this moment of his work in history that calls so urgently for my attention as the miracle of conversion?

"Kate Lee seemed to be at my side against the harassed, statesman-like situation, trying to piece together the broken pieces of this war-shattered world, and they seemed to me no greater figures than children playing with parts of a broken toy, than they themselves had torn apart. And Kate Lee seemed to say, "There is no hope for the world, no hope at all, but the changed heart. Until men love God they never love each other. And until they love each other there will be poverty and crime, revolution and wars."

"Her life goes on in the lives of others. She is mortal here upon earth. But even as she is mortal, and women will be better because

"How modest she was, how unassuming, and how tranquil! She had seen the most vital depth of the human heart, and yet she believed with a smile of infinite grace that the human heart is of God. She loved the worse people in the world. She was tender and patient with the worst sinners in the world. She never despaired of any soul that came to her with eyes of soul. The Pharisee might turn away with disgust, the Judge might condemn, science might pronounce the case hopeless; she remained pure, innocent, girl-like, until the prison door, waited in the pit of abomination, waited at the hard heart. And while she waited she poised, quietly and calmly, the love of God in her heart, she smiled.

Love Will Triumph

"There is no hope in the world until the love that was in Kate Lee is in us. Let every Salvationist assure himself with every day of life that his work lies only with the happy, the good, the terrible, the repulsive."

But before he could reply, all that he had been crowded on his mind, and he compared himself with this good, pure, innocent girl-like soul. He told her all this, and said that while he could not help asking her to be his wife, he did not expect that she would marry him. He frankly and finely said that he might drift back and forth, but that he

the love of God in her heart, she smiled.

Love Will Triumph

"There is no hope in the world until the love that was in Kate Lee is in us. Let every Salvationist assure himself with every day of life that his work lies only with the happy, the good, the terrible, the repulsive."

To this question he was fully

answering, as like an answer to prayer, and he felt assured that he was under the mercy and protection of God Who loves him.

It is interesting or surprising, as you like it, to see the part played by the Salvation Army in this man's love story. The girl wanted a secretary, all the world over, and mother than the Salvation Army. If he became a Soldier, she would become his wife. The very poor, swept by an ocean of irresistible opportunity, gave a refuge. It is the Salvation Army.

The man—one of our habitual sinners—is now as much respected in the neighbourhood where he was once the chief terror, as any man living—a good, honest, and unselfish life.

## SELF-DENIAL DEVOTION

Our Self-Denial Effort, undoubtedly brings with it many opportunities by which we can test our devotion to, and love for God and justly reward the man who is most opportunity is here, what are you making of it? Are you shouldering the cross and crucifying yourself? If so, you will find that bearing the cross Jesus is with you, and that fighting the cross that is presented to you; certainly, it is much more profitable both to yourself and your fellows. Will you, therefore, share the joys of victory and all the rewards of success? Will you, undoubtably ascend to God at the finish of our Iron Devil battle? If you will, you must share in the conflict and the pain, and do it all for Jesus' sake.

## TO OUR READERS

The special character of this week's "The War Cry" is that we have undertaken to make it a help to our readers in the death of Kate Lee at this moment which had a mystical significance. The world has just received "The life of William Booth" as a saint, a hero, a man, and a great saint; this turbulent and tremendous force, this iron will, this furious power, this unresting energy, he must have been able to say, made the most beautiful and noblest thing that can exist in human life, the spirit that loves the worst, that despairs with joy into the pit of hell, that despairs that has shone in the shades of the sunless earth, and wholly content to be unknown and unheard of, that can save the worst and transfigure the most hideous, and make them utterly unsightly to the world."

"I was far away in the dales of

H. B. MacKenzie, Esq.  
Treasurer, Montreal Salvation Army Jubilee Self-Denial Campaign

## THE "NO-PUDDING" CANARY

Which Inspired the Army Founder to Inaugurate Self-Denial

YEARS ago, as many will remember, the Army Founder frequently conducted big meetings in the Abney Park Street Hall, occasionally, when new developments were contemplated, he would ask for subscriptions towards the cost. For this purpose printed slips of paper were distributed among the congregation, and these he humorously called "canaries." Friends who came to do so would fill in the amount they were disposed to give towards the cause, and consider the donations being subsequently read out from the platform as an encouragement to others to do likewise.

At one such gathering, a newly-joined Officer, who had been won over by the appeal, and felt he must contribute. His salary, however, did not leave him much margin for this kind of thing. He was asked about what he could do in the circumstances. As a result, he filled in his "canary" as follows:

"By going without pudding every day for a week, I shall save six shillings. This I will do, and will remit the amount named as quickly as possible."

When this "canary" reached the Officer's hands, he was evidently deeply interested by it and read it out to the congregation; but while heartily approving the spirit shown, he added: "I do not think that any of my Officers ought to go without their pudding for a whole year. They

should help to keep the Army going.

The outcome of this inspiration led to other efforts afterwards in the amounting of the sum. Self-Denial Week and it will not be without interest to readers of the "War Cry" to know that the Officer who filled in that "canary" offered to go without his pudding for a whole year. They

Brigadier-General W. O. H. Dods,  
C.M.G., D.S.O.  
Chairman, Montreal Salvation Army Jubilee Self-Denial Campaign

## COMING EVENTS

Brigadier and Mrs. Coombs' Farewell Tour—Prince Albert, Sun., April 24-26; Vancouver I., Sun., April 27; Victoria, I., Tues., April 28; Saskatoon I., Wed., April 29; Moose Jaw, Sun.-Mon., April 30-31; Regina I., Sun.-Mon., April 9-10; Regina I., Tues., April 11.

Brigadier McLean—Victoria, Sat., April 24-26; Vancouver I., Sun., May 2; Vancouver I., Sun.-Mon., April 25-26; Victoria, I., Tues., April 27.

Staff-Captain Larson—Saskatoon, Saturday-Sunday, April 24-25; Humboldt, Monday, April 26.

## DAUPHIN

On Release From Prison Young Man Goes Right to Army Meeting and Gets Saved

The week-end meetings, March 27 and 28, were conducted by Mrs. Captain McCaughay, the couraiges taking the lead, and the Junior Sergeant-Major, Max Haddrill took the lesson and we all received a great blessing, especially during the prayer meeting when you may see some tears falling. He spoke to Mr. McCaughay of the meetings held at the jail and how he and the other boys enjoyed listening to the comrades when they came every day. Sunday, April 3, he wended his way to the Army Hall and plunged into the Fouman.

Every extension of the beneficial influence of the Salvation Army means the substitution, in some degree, of light for darkness, of hope for sorrow, of faith for fear, in individual lives and in the lives of communities as well. This is the only sure path to personal happiness and to industrial and international peace.—Hon. W. L. Mackenzie King, Leader of the Opposition.

## WILL YOU JOIN IN?

## THE SALVATION ARMY NEEDS THE HELP OF ALL

IN ORDER THAT IT MAY MAINTAIN ITS PRESENT WORK AT FULL PRESSURE

as well as

ENTER THE MANY DOORS OF OPPORTUNITY FOR USEFUL SERVICE THAT STAND OPEN BEFORE IT

## ALL PARTIES UNITE IN APPROVAL

Never did the world's humanity stand in greater need of moral and spiritual help than its disunited forces and reconstruct its moral and material defenses. It follows that never did the Salvation Army have so wide an opportunity for fulfilling its unique mission. Sir George Foster, Acting Prime Minister.

Every extension of the beneficial influence of the Salvation Army means the substitution, in some degree, of light for darkness, of hope for sorrow, of faith for fear, in individual lives and in the lives of communities as well. This is the only sure path to personal happiness and to industrial and international peace.—Hon. W. L. Mackenzie King, Leader of the Opposition.

## THE WEEK OF SELF-DENIAL IS YOUR OPPORTUNITY TO HELP



Most Encouraging Progress is being made in the People's work. Some of the Corps Cadets who were present at the Council re-union, conducted by Commissioner Eddie at Edmonton

On Sunday, March 24, we had the joy of seeing a brother who had been a backslider for many years return to God. It was a splendid sight to see him a little

On Sunday we had a united meeting to which comrades from Vancouver, 2, 3, 4 and 5 Corps came along.

At the open-air meeting the "Farewell Pudding" had a picnic. He also gave a personal address at the inside meeting straight and to the point. The Canadas—Sunday one lad went out for conversation in the morning meeting. At night his little sister volunteered for Salvation. Adjutant and Mrs. Marsland are in charge.

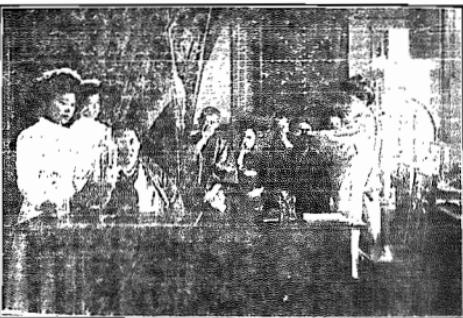
# SELF-DENIAL SPREADS SALVATION and HEALING



Starving Koreans Receiving Supplies of Rice from Salvation Army Officers



Chinese Cadets Rejoice at arrival of Cornet with which they can call together their Countrymen to hear of Salvation



Consulting Room of Eye Specialist at Salvation Army Hospital, Tokyo, Japan. On the right is Dr. Imamura, a woman Salvationist



Explaining the Way of Salvation at a Wayside Kraal in Zululand. Commissioner Eadie and Lieut.-Colonel Smith are the Officers on the left